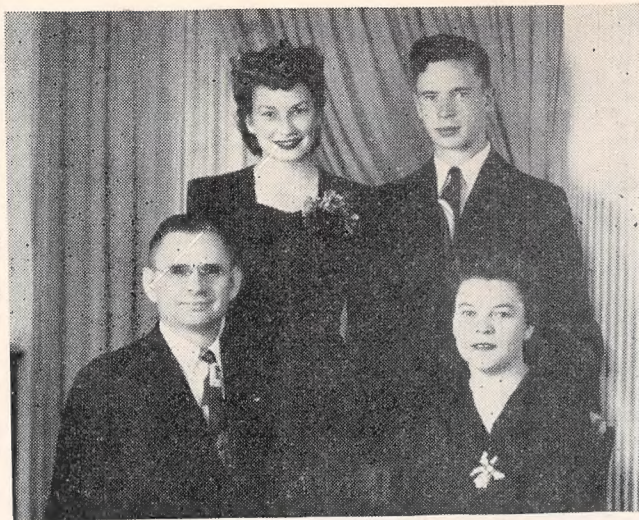


THE FIRST FAMILY OF TORONTO



Mr. & Mrs. John Yokubynas and their children Genovaitė (Jean) and Benedict. The entire family are very active, belonging to many organizations, working tirelessly to aid the unfortunate Lithuanians in the German DP camps and those in need now in Canada. They are unmatched in their boundless hospitality and efforts for others. Ben was a Lieutenant in the Canadian Air Force for 3½ years and is president of the Aušra chorus; Jean is likewise tireless and foremost among the young people in her work to promote Lithuanianism among non-Lithuanians and in Lithuanian organizations, and former secretary of Aušra choir. VILTIS is very proud to count them among its friends.

A Few Details About Mr. & Mrs.

Mr. Yokubynas is president of the Toronto Branch 236 of the Lithuanian Alliance of America (SLA), president of the Toronto Branch of Kanados Taryba and is a correspondent for many Lithuanian papers.

Mrs. Yokubynas is president of the Women's Group "Daina", treasurer of SLA 236, author of a novel GABRĖLĖ which appeared in serial form in NAUJIENOS and contributor of articles to various Lithuanian papers.

AS FOR MYSELF

Once again I made a trip to Canada. Five of us: Ray Brazauskas, John Buracas, Peter Daužvardis, Bob Treonis and myself. Bob, the driver, had decided to spend the Labor Day holidays in Toronto, so off we went. Needless to say we had a jolly time. We arrived and attended the wedding of Adelė Matus and Vince Van Vlymen held in the Lithuanian church of St. John the Baptist. The wedding was elaborate. It started at 10:00 A. M. with a nuptial Mass officiated by three priests, and ended the following day at 8:00 P. M. During the interim we were also lavishly entertained at the homes of Grubė, Indrelis and others.

I once again stayed with the Yokubynas family, who once again meted out to me their boundless hospitality. On Labor Day itself, the Yokubynas family prepared a sumptuous dinner for Mr. & Mrs. Harry Tomaras (nee Sonia Pipiras) friends of mine and many Torontoans who were then spending their vacation in Toronto. This dinner was attended by the Indrelis family and myself.

While the group visited the Canadian exposition, Jean Yokubynas and I went to Center Island, which is about a half mile from Toronto's downtown, out on lake Ontario, and is that city's vacation and summer play-

ground. We went to visit our friends Mr. & Mrs. Clarence Chong and their little daughter Joan, with whom we became fast friends during our festival sojourn. Little Joan is a seventh wonder. She is a bright and most lovable mite for a five years oldster. The surprise that nearly swept me off my feet was when little Joan, with perfect diction, sang Voveraitė, the Lithuanian Squirrel dance. She did a better job than some of the Lithuanian girls of the ATEITIS folk dance group. Mrs. Chong humorously added, that if the Liths should not attend the next Canadian folk festival, Joan would represent the Liths. And she could do it. Joan wished to be remembered to her "uncle Joe" Jania and Florence who made a hit with her, and extended her regards to all the festival participants whom she remembered by name. The Lithuanian doll presented to her was named "Rūta" after the national flower of the Liths.

With all the entertainment I didn't get to see even a fraction of all the people I hoped to see. Outside of those who participated in the wedding (and that was practically the entire Lithuanian colony), and the Chongs, I saw for a brief visit Henry Zelinka. Three days were much too short for a stay. The same feeling was demonstrated by the other Chicagoans who were loath to leave Toronto when so lavish a good time was shown by the Torontoans. But all good things come to an end.

I attended Yom-Kippur services sponsored by the ultra-reformed Sinai Temple. Since Sinai temple is still being built, the services were held at the Rockefeller Memorial Chapel on the University of Chicago Campus and the neighboring Christian Science church, both huge buildings. Both were packed and an overflow crowd stood outside. This was the first time I attended a reform service and I came back with somewhat peculiar impressions. The service lasted just one and a half hours and it was in comparison with the orthodox Jewish service, as far removed from the "mother-synagogue" as some of the superficial Protestant denominations are from the "mother-church". The whole bearing of the service was as "gentile" as some Protestant services are Judaic. The congregation was relieved of all duties save of rising a few times. There were no communal singing of hymns. The prayers were read off either by the Rabbi (reverend?) or by the cantor. The intonations were not of the Khazanic-Cantorial type and the girls choir brought to mind Spitalny's "Hour of Charm" — it had that type of chamber, or semi-classic music. Even the Kol Nidrei, the most impressive piece of cantorial music, sung as a solo by the cantor, lacked the throb and feeling. The sermon, delivered by the assistant Rabbi was the only thing that seemed to me truly and genuinely Jewish. It redeemed the whole service. Delivered beautifully, it called upon the congregation to dedicate themselves to world peace, to help suffering Jews throughout the world, and to hold up before the world the glory belonging to the ancient "chosen people".

With October I went back to "work" again. Besides the old places I taught last year, I was invited to teach at the College of Jewish Studies. My nationality groups are increasing and each day I'll need to acquire a different national characteristic.

Pasimatysim

Vyts-Fin

If louses are lice
And mouses are mice
Would you say that a guy
With two spouses had spice?

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